

spots with spirits of turpentine, let it remain several hours, then rub it and it will drop off.

Boiling water made strong with ammonia and applied with a whisk broom, cleans willow chairs admirably. Soap should never be used, as it turns them yellow.

Javalle water is indispensable in laundry work; dip any stains in it for a moment, then in the boiling water, and they will disappear. If any yellowness remains, bleach.

Lamp burners when they become dim and sticky, can be removed by boiling them in strong soda water, using a tin tomato can for the purpose; then scour the burners with sapollo and they will be as good as new.—Living Church.

#### The Way of Working

One thing that keeps young men down is their fear of work, says a writer in Success. They aim to find genteel occupations, so they can dress well, and not soil their clothes, and handle things with the tips of their fingers. They do not like to get their shoulders under the wheel, and they prefer to give orders to others, or figure as masters, and let some one else do the drudgery. There is no doubt that indolence and laziness are the chief obstacles to success.

When we see a boy, who has just secured a position, take hold of everything with both hands, and "jump right into his work," as if he meant to succeed, we have confidence that he will prosper. But, if he stands round and asks questions, when told to do anything, if he tells you that this, or that, belongs to some other boy to do, for it is not his work; if he does not try to carry out his orders in the correct way; if he wants a thousand explanations when asked to run an errand, and makes his employer think that he could have done the whole thing himself—one feels like discharging such a boy on the spot, for he is convinced that he was not cut out for success. The boy will be cursed with mediocrity, or will be a failure. There is no place in this century for a lazy man. He will be pushed to the wall.

#### "Honor Thy Father and Thy Mother"

JACOB HEYSER

There is a special promise attached to the keeping of this commandment, and we are always impressed with the certainty of its fulfilment, where voluntary obedience is rendered to the command. It is often, it seems to me, obeyed involuntarily, as a result of the life connection existing between parent and child.

The commandment seems to make no difference in the quality of the honor to be given to each parent. But it appears to me that nature exerts the greater pressure upon the child, in the way of inspiring him with honor for the mother. It is the mother who receives the child's first glance of love, and it is she who, in toying with and caressing her infant, fashions by its gentle lessons its expressions of childish tenderness.

We all know this so well! Surely the boy or young man who fails to give expression to his love for his mother is sadly to be pitied.

There is no more beautiful sight than the affectionate regard of the youth who devotes his best hours to entertaining or providing for a dear mother. I still remember one, a young man whom I regarded with particular admiration as I saw him watchfully caring for his mother—a woman worthy of any son's affection. He is handsome, possessing good conversational powers, and talents beyond those of the ordinary young man. He is vivacious and enjoys company; but nothing could lure him from his mother's side. It was beautiful to see them arm in arm, out for a summer evening stroll, enjoying flowers and other beauties of nature with as much frankness as a pair of young lovers, and oblivious to all social attractions. The son's attentions were as delicate as a sister's. The mother had met with heavy sorrows in her early married life; but now she had the strong arm of a dutiful son to lean upon. His devotion to her was without interruption until he laid her to her quiet resting place. Not till then did he think of self. He was the admiration of all who knew him, and valued him for his faithfulness to his beloved mother. This may be said to be an unusual case; it may be so, but it is one which came under my own observation.

Another case comes to my mind. It is that of a young man who has for full twenty years devoted his life to the care of his now aged mother. I have seen the man press his lips to her thin cheeks and lavish upon her the attention and the marks of affection which mothers, and especially aged mothers, so much enjoy and prize. The young man has given up society and devotes his whole time to his mother. Such devotion is not common, and while it is not ostentatious, it is admired by all who come within the range of its influence.

The boy who expresses no tenderness for his mother, nor shows any love by anticipating her wants, certainly evinces a lack of the highest of manly graces and endowments. All the splendid attainments of learning are poor in comparison with the beauty of character in a man who loves, who lavishes love on a dear mother. It is a high tribute—perhaps the highest you can pay to a young man—to say, "He loves his mother!" He who neglects, or worse, abuses his mother, is to be avoided as one not to be trusted—as one devoid of those lovely traits of character which belong to the title of a Christian and a gentleman.—Reformed Church Messenger.

#### The Real Winners

There is a story of a company of eager runners in a race. At the very beginning there was one who led the others. There seemed no question but that he would win. Presently, however, a case of distress lay in his course, and he stopped and gave relief. Again he was on his way, and well in advance, when a child's cry arrested him, and he turned aside to give comfort. Thus continually, as he went on, he was interrupted

by need, sorrow, and distress, and to every appeal he gave instant and loving heed, leaving his chosen path to aid and to help.

At last, when the race was over, he had been far outstripped by those who were less strong and swift than himself, but who had paid no regard to any cries of need on the way. These chose the "other side," of which we read in the parable of the Good Samaritan, and reached the earthly goal and were crowned, while he, all unknown, unheeded, unhonored, stood there, wearing no earthly crown, yet the real winner of the race.

This tells the story of thousands of what are called failures among men. Those who might have won highest honors turned aside from their ambitions to do God's work on the way. They stopped to give comfort, to lift up the fallen, to help the weak. In the race with the other men they lost, but in God's sight they are real winners.

#### Don'ts in Eating

Don't eat too much.  
Don't eat too fast.  
Don't eat too soon after exercise.  
Don't eat much when traveling.  
Don't eat between meals.  
Don't eat after ten o'clock at night.

—What to eat.

#### The Handles of Things

Thomas Jefferson once wrote out ten practical rules by which he governed his daily life. One of the best of them was this: "Take things always by the smooth handles." There is a deal of helpful philosophy in that rule. Things certainly do seem to have two handles, just as the fabled shield had two sides, and the success and satisfaction of life depend very largely upon which handle we accustom ourselves to grasping.

There is a smooth handle to even the most forbidding things, if we can find it, and there is also a rough handle to the most inviting; and some people seem to be always getting hold of the rough handles of everything. The chronic fault-finders, for instance—did ever one of them seem really happy or quite satisfied with anything? That blundering upon the rough handle every time is a bad life-habit to get into. It does not take very long to become established, either, and when we once get in the way of it the habit is hard to break.

But, on the other hand, what sweetness and satisfaction the habitual optimist gets out of life, no matter how unfavorable may seem to be his environment! He picks up intuitively the smooth handle to everything. If there is one grain of comfort in a bushel of trouble, he finds it unerringly, and makes the most of it.

In the doing of things, too, there are smooth and rough handles—the right way and the wrong way, the easy way and the hard way, the knowing way and the ignorant way, the neat way and the botched way. Success depends largely upon getting hold